We may now define and gather into a head the general observations which have passed before us.

In contemplating this world, the thinking mind discovers a twofold derangement, and each presenting itself under a twofold aspect Under one aspect we observe a government obviously orderly, yet filled with disorder. Under another aspect we perceive man, a sinful being, covered with kindness, and yet called to give an account of his deeds to a God who hates sin. These four facts will not be disputed by any man who has thoughtfully contemplated the world, or seriously examined his own nature. We everywhere meet with order, and also with sin, which is certainly disorder. The same moral nature announces to us that God hates sin, and that man has sinned. It must be difficult for a reflecting mind to deny any one of these four facts —almost as difficult as to deny the very existence of God, or the distinction between good and evil. How wonderful, that in a system originating in the sequestered land of Judah, we should have a plan in which they are all embraced and reconciled, the double derangement which they exhibit provided for, and mercy extended to the reconciled transgressor, while the order of the Divine government is upheld, and the justice of God completely satisfied! That land, shut out from intercourse with the rest of the world, must, we are constrained to believe, have had a special communication with heaven.

SECT. TIL—WHAT IS NEEDFUL IN ORDER TO THE RESTORATION OF MAN—(2.) IN ITS RELATION TO THE CHARACTER OF MAN ; THE NEED OF AN INTERPOSITION IN THE HUMAN HEART AND CHARACTER.

The need of such an interposition, in order to the rectification of a clamant evil, becomes visible whether we look at society at large, or inspect our own bosotns.

The infidel writers of last century were wont, in furtherance

of the objects which they had in view, to represent savage life as one of spotless innocence and perfect peace. The visits of travellers, sufficiently shrewd to look beneath the surface, have served to dispel the illusion, and to demonstrate that there is more cunning and deceit, and no less selfishness and malignity, among rude than among civilized nations.